2: Jones-Jackson L-5 (1973-1986) 1987
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them] found a wino in New York City and just walked up to him and said, "I heard you own some property on Johns Island." The guy thought he was kidding because he had never been to Johns Island. So he just started laughing. [The developer] said, "I'm serious. You get a witness and come with me and I will give you five hundred dollars for what you own." So this guy, you know, he thought Santa Claus. So he got one of his friends and they went downtown, and he had everything probated, signed it off, and the people came down here and created all kinds of problems for the rest of the family. Eventually, they had to end up selling that land . . . because with this property, when the families are so large, most of the time you can't even get all of the family together, so they could agree who's going to get the swampland, who's going to get the house, who's going to get the waterfront. . . . But the court could sell all of the land and divide the money equally. And so, when this land developer bought this land . . . , he came down here and he wanted his portion. . . . He is now one of the heirs. But [he and the family] cannot agree on which piece. . . . Then he goes back to the court and says, "We can't reach an agreement." And if you can't reach an agreement, then the court will come in and put it up for sale.

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Obviously, the question of land retention is directly tied to the education of the landowners about the legal responsibilities involved. For more than twenty years, groups have been operating in that interest throughout the Sea Islands and the rural South. In 1970 Professor Robert Browne, who was then studying the loss of black land in the South for the Black Economic Research Center in New York (he is now at Howard University), was able to obtain a million dollars from a private donor to organize the National Emergency Land Fund. The fund has focused on educating black landowners about their responsibilities, helping them express themselves, putting land into production, and resisting aggressive development.

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The fund has worked in conjunction with the Penn Center on St. Helena Island, South Carolina, one of the oldest institutions established for the education of blacks in the United States. Penn School began by teaching newly freed slaves and continued as the only high school for black children on the island. In 1948 the bulk of its programs were transferred to the county public school system, but most of

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accompanied only by foot and hand rhythms; the service became much more spontaneous, like that in Moving Star Hall.

In the intervening years, this evolution toward more modern forms has continued. Moving Star Hall is no longer being used for the intimate and intense prayer meetings or for the all-night watch meetings attended primarily by the older people. These important gatherings now take place in the larger churches. The Hall is currently home to a younger congregation, a Pentecostal church pastored by David Hunter, a member of one of the families very important to the original book. Here you find, along with more modern gospel songs and sermons, echoes of the old form of worship, but with the accompaniment of snare drum replacing the complex hand and foot rhythms of the shout. In the larger island churches, there is a vigorous contemporary religious culture with gospel choirs, wonderful organ accompaniment, and powerful preachers. But the older, more spontaneous forms of expression—raising a song by the spirit, taking it into a shout, testifying and preaching when moved by feelings—are not so easily integrated into the more formal structure of the service. There is a feeling from some of the younger people that it will be no great loss if this older level of expression dies out completely. One member of Wesley put it most succinctly when he explained, "There is a battle going on in the church now to get rid of all the old-style religion and singing. The battle is going on subconsciously. It's not going on knowingly because if it was put on the table, folk would take another look at it." It is our profound hope that people *will* take another look at it and make sure a place for the older expression remains. For this deepest layer of cultural tradition is marked by great complexity and beauty—the product of generations of community creativity.

In the 1960s the most unusual and modern institution on Johns Island was the Progressive Club, a successful consumers' cooperative owned and operated by some of the poorest people on the island. It contained a large grocery store and the only gym on the island and served as a center for adult education and voter registration.

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Rev. G. C. Brown

THE STRUGGLE HAS COME WITH ESAU

He's a self-made man—what you call pulling up by your own bootstraps. Everybody here live practically on the same level, but Esau is in a class all by himself.

When we first came to Johns Island in '36 I saw there was a future for Esau. He used to come to me for night teaching. I taught him, right here in my house, to continue his English and grammar and reading. Then, when he stopped coming here, he went to night school at Burke in the city and developed and increased his knowledge.

There's not another one here like him. I knew his father. He belonged to this church, but his father was not that type of person. He was the kind of "you doing too much, Esau . . . ." You know.

We have a civic organization here on Johns Island and Esau is the president. He's tried to let other people take over, but we elect somebody, he serve maybe three months and give it up, and Esau just have to take it back over again. That's why he's stayed in office so long. Others become discouraged and quit. But he hasn't ever become discouraged. He just work on through.

There's always two groups when somebody like Esau builds himself up—one that appreciates and another that doesn't think too well of it. I think now most everybody sees what he's done and I don't think he has

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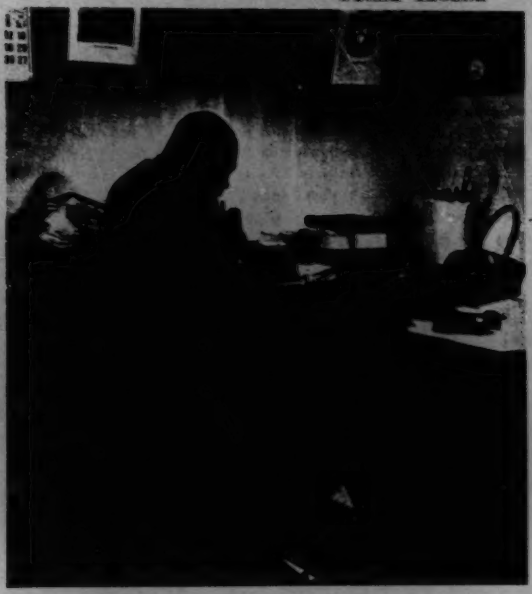

Mr. Esau Jenkins

THEY PAINTED IT BLACK

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I haven't gotten any further than the fourth grade in grammar school here. I had to work, and because of that I had to leave school. And then too, the school we had here wasn't encouraging to go to. We had around fifty children and one teacher with a one-door school.

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And beside that, they painted it black, that we could be identified as to who go to the school. It discouraged me when I got some pride. I left school and went to Charleston and started working on a boat. But I still was serious about getting my education. I know I couldn't have done anything out of a fourth-grade education.

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Then I got married some years later and find out that I have a great responsibility, and I know that my education was limited. So I decided that I would work and go to school at the same time. I went four years more, which help me to transact my own business, and now I'm happy to say that

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159 I was able to have my children educated. One son is a captain in the Army,
• 873 one a navigator in the Air Force, two daughters are teaching, one son is a professor of music.

And now there are other folks on this island being encouraged to send their children to get a higher education. We know that some day in the near future Johns Island will be a better place to live.

Rev. G. C. Brown

159 185 873 **ESAU STARTED THE MOVEMENT, WITH HIS OWN CHILDREN IN A LITTLE TRUCK**

When I came here thirty years ago, there was no chance for any schooling beyond the fifth and sixth grade. Esau started the movement by going into Charleston, with his own children in a little truck, taking them to Burke High School.

Then the County eventually consented to pay the tuition at Burke for all who graduated the eighth grade here. And the load kept increasing as the nine little schools on the island educated a group every spring. So they decided it would be better to go ahead and build a school over here with the people, and consolidate rather than to pay this tremendous tuition cost and transportation to Charleston. And that's how Haut Gap High School came to be here.

Esau started it. He's the originator of it. They might not give him credit for getting that school built, but I know 'cause I was here.

Mr. Esau Jenkins

159 **IT'S GOOD TO DO YOUR OWN FIGURING**

[465 241] I shall never forget those days when I have worked long on the farm—for fifty cents a day—plowed, lined out straight rows to spread fertilizer in, and come back and put the potatoes in the trench and cover it up.

At that time I was about eighteen or twenty years old. I married when I was seventeen, and because I felt like that wasn't any kind of money to support a family with, I left and went to work somewhat for myself.

My father was a farmer and a carpenter. He was doing carpenter work when he was much younger, and he tried to teach me how to do it. I worked with him for a while, but I didn't like carpenter work too well. I imagine I

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Mr. Esau Jenkins

EVERYBODY IS JUBILANT FOR THE HIGHLANDER FOLK SCHOOL

159 641 666 185 The Negroes outnumber the white here 'round about two and a third to one. The potential voting strength for Negroes is about two thousand against around one thousand white, if we could get them all registered. They have been doing it much faster now, because I know the last ten years before the new registration started, it took us ten years to get seventy-five or a hundred person registered, and then starting back in 1957–1958 it got better. Since then we put nearly four hundred people on the books. They are civic-minded now, and they want to take part in it. I think so much progress has been made in the last few years due to the citizenship school that was started here by the Highlander Folk School.

159 873 185 I first attended Highlander in 1954. They asked each individual to give the immediate problem in his locality. My immediate problem was adult education, because so many person were here who couldn't read and write and I know this condition, because I would have been almost in the same condition if I didn't go back to school. So I asked the Highlander Folk School officials if it were possible to help us set up night schools for these people to help them become better citizens.

They said if I could find a place, could find a teacher, they could help take care of the expenses. So they did. And that was very, very important to helping us to get as many persons registered on this island.

159 666 873 185 And then people on Wadmalaw and Edisto Islands found out later the reason Johns Island was so successful in registering Negroes. They ask me if it's possible to help them to get an adult school. So the next year when I went to Highlander, when it comes time for immediate problem again, I brought in Wadmalaw and Edisto, and they again say they will help if I could find a place and the teachers. I found the place, and today Wadmalaw registered more Negroes than ever registered in the history of Wadmalaw. In the 1964 election Wadmalaw had about two hundred Negro votes for Johnson. Most of the white folks were voting for Goldwater, but Negroes voted enough to hold it in the Democratic column. That's the only area in Charleston County that went for Johnson.

The same thing is happening on Edisto and all over the county. In 1954 in the county there were 'round about five or six thousand Negroes registered. In 1964 almost fourteen thousand. So everybody is jubilant for the Highlander Folk School, who have helped them to see the light.

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Mr. Esau Jenkins

KNOWING HOW TO PLAY THE GAME

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We had gotten quite a few people registered through that adult citizenship school, but they did not have the political education or understanding of voting. So we decided to teach them what the ballot means. I started what we called the "second step" political education school, because the people who registered to vote would vote because we told them to vote.

There were many persons who did not know how many men in the House of Representatives; why Charleston County has eleven in the House; how many men in the Senate; how many congressional districts we have in South Carolina; who are the men elected and sent to Washington to represent these two districts. We feel that if these people know about these things, they will be more interested in voting, and they will help others.

As you know as well as I do, that if a person doesn't know a football game, a basketball game, neither a baseball game, he hears other people laugh and sees how other persons play, but he doesn't know *who* plays well, because he doesn't know the game.

The same thing goes with some of the people who don't know anything about political action, so we felt like it was our responsibility to teach those people and have them well-informed.

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Along with political education, we have taught a good many persons how to sign checks, fill out money orders, how to crochet, how to sew, how to fill out blanks for their drivers' licenses. I think it was a great success.

Then after I was elected President of the Citizens' Committee of Charleston and Charleston County, I set up what we call a voter registration and information center, to which place people will come in for information. Whatever information they need, they come to this center.

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have forty to fifty children to one teacher, and have to carry 'em from scratch to seventh grade.

So we know that was a terrible condition, and that's the condition that I want to try to eliminate. And that's my reason for not taking this bribe. I know that we wouldn't have gotten anywhere, not as long as I was willing to take bribe and go along with the white folks. I had made some enemy by not taking the bribe. I had made some of my people afraid of me because I kept on fighting for the Negroes' right. But I didn't stop.

The white folks cut off this one big plantation that I used to haul to, as I had three buses and two trucks. Sometimes I make sixty dollars, sixty to eighty dollars a day, with three or four vehicle--twenty dollars for each one --to carry the people there. They cut that off, but I wouldn't stop. I keep on driving and keep on fighting.

Since we have gotten the high school, now we have had quite a few children graduated from the high school here on the island. Since then we have been able to get this consolidated grammar school, and we have buses.

Mr. Esau Jenkins

WE DIDN'T HAVE A CHANCE WHEN WE GO INTO COURT

I'll tell you another way voting was able to help us. I could remember not too long ago, we didn't have a chance when we go into court. I remember a day I was riding with a man coming to Johns Island from Charleston, and a white person ran into the back of his truck. When we stop to find out what happen to the person, the law took side with the person who ran into the back of his truck, and he had to go to court.

We all thought that the judge would say, "Well, somebody ran into the back of the truck, certainly seem like that person is wrong." Unfortunately, he said that the colored man was wrong. He didn't have a chance in the court. But we decided to change that thing by getting people to see the importance of citizenship, registration and voting.

We got them to be interested in organizing what we call the Progressive Club. I emphasize the word "progressive" which mean look upward, do something better. And in this club we told them that if you're not registered

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the deed, and let them run it, and just check with them once a month, so they believe you meant good for them. And now I have all the confidence in you." Evidently that's the reason why it took me ten years to make him realize we can get along together.

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The whole entire group work faithfully with me now. I think we are doing very well because of the fact that we are working together. And more people are using the place now. They see the need for it.

They didn't have any place to go on this island for recreation. That's one reason we built this, and then call it "sea island" center instead of community center, because we serve James Island, Johns Island and Wadmalaw. Unless they play in somebody's yard, there's not a place where they can have a proper game on any one of these islands.

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Our school doesn't have a gym, probably won't ever have one. In October of this year the basketball teachers came down to the Progressive

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159 Club and asked us to let them play basketball there. They'd been playing
346 outside during this basketball season, and they'd been getting beat eighty-
873 something to twenty.

Last night we had the school come in and they had a talent show, and
159 had a record hop behind it, and I understand about two hundred head or
346 more were there. Then we started a Boy Scout here. We are interested in
873 getting the boys because we feel like it would be a good thing for young
575 boys to be a better citizen. They are planning to have their programs at the Club.

Then we have a young citizenship group that we organized. It con-
159 cerns itself with race relations and voter registration or everything that goes
346 to make the human being happy. They got a volume of encyclopedia to
575 study a variety of words that they might have a vocabulary large enough to answer questions. And they feel happy about it, because that's one of the things kept them from running up and down the street and have nothing else to do.

159 I stated before that we emphasize the word "progressive." If we are
185 going to be progressive on this island, we still have a lot to do.

Mr. Esau Jenkins

THOSE TYPEWRITER CAME FALLING DOWN IN THE SCHOOL, OVERNIGHT

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873 We need better equipment and better instruction in our schools to make our children better able to compete with other children. I felt there are so many Negroes whose children wouldn't be college material, and so many Negroes' income wouldn't allow them to send their children to college. If a child goes to school and just take up home economics and some agriculture, they wouldn't able to use it when they come out, and they be just as bad or worse off than a child who hasn't gone to high school who will go on the farm and work and never think about it.

The child who had been through high school feel bad scrubbing somebody's floor or working on the farm—much worse than the child who never had any training. So my suggestion was that the school give shorthand and typing.

I told Robert Johnson, a man who is very energetic in doing things, to go to the Haut Gap School and ask the principal if it be possible to get in some typewriters and give shorthand and typing, that our girls who would want to be secretary and can't go to college would come out and know how

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159 185 873 to do something. They could take dictation and maybe could be hired in some of these lawyers' offices.

The principal told him that the boys and girls there don't have the aptitude for that kind of thing. In fact he said that on the national average the boys and girls who finish Haut Gap School are no more than about tenth grade scholars. So Mr. Johnson say, "I surprise to hear you say that, because it seem you ought to try to correct that kind of thing, if it be true."

The principal sent Mr. Johnson to the man who is the supervisor over the schools here on Johns Island. The supervisor told him that the typewriters would cost a lot of money. If he insist that his daughter or some other girls take typing and shorthand, they could go to the Negro high school on James Island. Mr. Johnson contention was that that would be too far away.

159 185 179 873 Then I found out one day that the white high school on Johns Island had typing and shorthand. A white man came to my restaurant to fix the cigarette machine and said to me, "Esau, I congratulate you for sending your children to college." He said, "I couldn't send my daughter, but she has a good job. She works for one of the lawyers downtown."

I ask him, "Where did your daughter get her training?"

He said, "St. John's High."

I said, "St. John's High doesn't teach shorthand and typing."

He said, "Oh, yes it does. That's where my daughter learned and she's making good now."

Well that burn me a little bit when he told me that, so I brought it up that Sunday in the PTA, and I talk a long time about it. I told the principal and the teachers, "This is our children being hurt. I went all out for a high school here on Johns Island--I guess a lot of people were afraid to walk with me, some of my own race--because I was fighting white folks. Yet I was fighting that our tax money would be beneficial to our children. Now we need typewriters here. If we don't get it, certainly I'll try to find anybody who I know, as many as I know, to send to St. John's High School."

Well, I know they didn't want the Negroes to come there at that time, because you know this thing hadn't gotten full under way yet about integration. But we could make some trouble.

So I was told that Monday morning somebody rush to the superintendent's office and said, "You know, Esau talk a lot down there yesterday, and that crazy Negro say he'll send somebody to St. John's High School." He say, "The best thing you better do, you better try to get them typewriters."

So those typewriter came falling down in the school, overnight just

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159 about. I don't think they got the person to teach shorthand yet. Some of the
185 teachers said it seemed like I was against them. I tell them, "I wasn't against
any of you, but I asked you not to get in the way. You're not going to stand
●873 in the way of our children's education. You got yours."
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Mr. Esau Jenkins

I AM TRYING TO GET HELP THROUGH THE WAR ON POVERTY

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Because I feel there needs to be work here for our young people, and care for our children so their parents can also make a good wage, I am trying to get help through the War on Poverty.

I told the poverty committee that I am a native of Johns Island. I said that I have been working over the years trying to obliterate ignorance, to promote health, social, educational and civic welfare, and to combat juvenile delinquency and to secure a more rich and abundant life to ourselves and to our posterity. I told them that we have obligated ourselves and denied ourselves and begged and borrowed money to help build a center that our boys and girls and adults could have a place on the island where they have games and workshops and where we have had some folk songs which have brought together people of both races.

Now our people are asking us to assist them in many areas in which we cannot give help unless we get some kind of grant. They are asking for day care for preschool children so that they do not have to keep older children home from school while the parents are out working. They are asking for classes which will help them to earn some kind of living here—sewing, crafts, adult remedial reading, music, some kinds of mechanical skills. They are asking for the creation of some jobs for children who have left school, and after-school jobs for school children.

These requests have come from parents who make from $600 to $2,000 a year and have from two to eight children in their homes.

If we receive the grant we have asked for, we can employ twelve or fourteen persons for the Progressive Club Sea Island Center's program—a director, assistant director, dietician, secretaries, teachers, assistants, and a janitor.

We promised the committee if they would give us this badly needed grant, which would help alleviate the cycle of poverty in this area, we are willing to do our part in seeing it become a reality.

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Mr. William Saunders

WHEN YOU FINISH THIS HIGH SCHOOL, YOU AREN'T PREPARED FOR ANY JOB

Most of the kids that leave the island, I would say ninety percent of 'em go to New York. And to me, New York is about the worst place that any good youngster could go. They'll come back and tell you that they're living nice, everything is really nice. The young girls go away angels, have never had anything to do with a man, and they go away for about two years and come back with three babies. And a lot of the kids get to be addicts. Some of them do all right, come back driving big cars and really influencing the kids that are here to go away.

The kids that get college education, it might help them individually but it sure doesn't help this island. It seems like they forget from where they came, or what they've suffered through, and the help that the rest of the people need. And our schools don't offer what the kids need to go to college anyhow. Yet our kids will get out of school and won't come back home to try to help the kids to get what they really need to even go to college. You can be an A-student here on the island, which don't take very much, and go to college and be a C-student or even flunk out.

When you graduate from this high school you aren't prepared for any job, except farming. You can't borrow no money from the bank to start a farm of your own, so they just prepare you to work on a farm here. They now offer typing, but like my first cousin was an honor student at Haut Gap and her teacher told her that she was too smart to take typing and shorthand. She tried to get into this new Technical Educational Center here and she couldn't get in. So now she's in New York. I know she's an angel, but what's going to be her fate? We don't know. She wrote back home and told her daddy, "Please make sure my brothers and sisters (she got about six or seven) get shorthand and typing." So her daddy bought a typewriter and got everybody in the house typing now.

Rev. G. C. Brown

IF WE COULD ONLY KEEP OUR YOUNG PEOPLE HERE

If we could only keep our young people here, but now when they finish high school, most of 'em go. They don't stay here to help you develop things. They're looking for better wages--fact, they have to do that. There's

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Mrs. Ethel Grimball

I DON'T MIND TALKING ABOUT WHAT I SEE

●893 The school situation is still one that really bothers me—especially St. Johns High School. The school has 660 students and seventy percent of those students are on free or reduced lunch. These are black children from Johns and Wadmalaw islands. Ten percent of the students go on to college and I'm not concerned about them, but I am concerned about the ninety percent of these black children who cannot go to college, who do not have skills to develop self-sufficiency, and who have to go through school for four years, finish high school, and then have to go right back and either do domestic work, go to Kiawah Island and make beds, go to Kiawah Island and clean yards, or go to Kiawah Island and wash dishes. It doesn't make sense.

I feel very frustrated by what's happening to our children on Johns Island today. They're saying they have to go to James Island if they want to learn a trade. I'm against that. And so that's my fight with the school system. If you have a curriculum that's not meeting the needs of these students, something is wrong.

I would like to get on the school board, but they won't put me on there. They think I'm radical. I'm not radical. I'm just very candid about what I see and I don't mind talking about what I see.

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Mrs. Bernice Robinson

ALL THIS IS AN OUTGROWTH OF PEOPLE FEELING EMPOWERED

On Johns Island you see the results now really, the aggressiveness of the people and the confidence they had in moving forward, when you look at the sea island clinic, and you look at the senior citizen center and the nursing home and the housing project for senior citizens. All this is an outgrowth of people feeling empowered by being able to read and write and understanding how to go about pressing for things like that. They became very active in the PTA and things that they didn't bother with before because they couldn't read or they couldn't understand what was going down. Before they had a high school on the island, a lot of people who had relatives over here in the city would send the children over here to go to school, to try to get an education. And they had to do that for a long time before they got the high school.

But all these things that finally came about, came about from these same people that learned how to read and write and fight for their kids to get a decent education right in their own home rather than having to cross the bridge to come into town to get an education.

Mrs. Ethel Grimball

WE'RE GOING TO VOTE FOR THE CANDIDATES WE WANT

People are still voting today. Blacks now rule Wadmalaw Island for the Democratic party. Before this, the white people in the Democratic party brought a slate in and then they immediately passed that slate. My father and others said, "We're not going to go along with a slate that they bring in. We're going to vote for the candidates we want." And that's how we changed that situation on Wadmalaw Island. After the voter registration drives, the people got more interested in the importance of voting. Therefore, we got a lot of people on the books. Eighty-five percent of the population on Wadmalaw is black. Most of the whites left the Democratic party when the blacks got control of it. Before that the whites ruled everything on Wadmalaw Island. It was the tradition.

464 aged men work together on construction crews in nearby towns,
484 some commuting as much as fifty miles each day. Younger men
463 are skilled bricklayers, electricians, and boat operators. Women's work is now much more isolated than was previously the case, with the majority of them engaged in domestic work for individual families or for resort motels on the mainland. With the easing of segregation practices in the region as a whole, some women have moved into jobs in the public domain, such as cashier, store clerk, and delivery of mail. A few
873 women born on the island between 1930 and 1950 have obtained
875 college degrees and now teach in mainland schools or in schools in other states.

871 Education is highly valued by island residents. Only one older man in his eighties was encountered who had never attended school. An early school on the island was held in the church building, paid for by island residents themselves. In the thirties one of the wealthy Northerners who had bought a nearby mainland plantation donated funds for a concrete two-room school building on the island and paid the salaries of its first teachers. This school was an elementary one; those who wanted further education boarded with relatives or friends in nearby towns and attended their high schools. In recent years the county school district has provided boat and bus transportation to mainland schools for both elementary and high school students; the island school was closed with consolidation of small county schools about ten years ago.

873 For three generations a few young women on the island have attended college. At the time of the field work for the present study, at least four young women were attending colleges within and outside of the state. No young men were [874] orientated toward college, although one had attended technical school. Reasons for this sex difference will be discussed in the final chapter on social factors related to linguistic change.

512 505 The rhythm of daily life on the island centers around the morning and evening boat trips to and from it. Before seven in the morning the noisy school boat has taken the first load of youngsters to meet the school bus at the mainland landing. Numerous small boats take workers to their cars at the landing or to meet rides on the highway some four miles further. During the day, the only men usually on the island 512 [732] are two who are blind and one or two who may be temporarily [734] sick. Several older women remain, some of whom care for [855] very young children entrusted to their care. Occasionally a younger woman with several pre-school children remains daily to care for them, but most women have mainland jobs. By 512 four o'clock the last boatload of children has returned from 505 mainland schools, and older boys prepare to meet returning parents in the family boats. By dark, most of the people have returned to their island homes and will spend the remainder of the evening on the island, except for special [574] occasions. Occasionally trips will be made to visit a sick

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491 one-lane affairs, which pass through woods of oak and pine
and marshes filled with cat tails. The church itself is an
346 impressive structure, built by the cooperative labor of the
461 men many years ago, each of whom hauled an allotment of con-
476 crete blocks from the boat landing in ox carts over the
493 deeply rutted sand roads. It was built in a location equally
368 distant from the "four corners" which were populated at that
time, and faces due east. Preceding the major morning ser-
794 mon, three Sunday-school classes are held simultaneously in
the church sanctuary, with oral reading and discussion of a
printed lesson a major component of the lessons for all age
796 groups. Formal preaching is held one Sunday each month, with
[793] morning and evening services conducted by a well-educated
[794] minister who comes from Georgetown. On other Sundays, ser-
vices are conducted by church members. The most prestigious
794 social group on the island is that of the Board of Deacons
511 of the church; this small group of six or seven of the oldest
men conducts the major business of the island. Other busi-
515 ness is conducted by two women's clubs or "lodges," which
often meet on Sunday afternoons in the abandoned schoolhouse.
Other social activities are parties, adult education classes,
music and dancing, and story telling. Community parties
527 are sometimes held in the old school building, and adult
873 education classes have been conducted there as well. Music
533 is a highly valued activity in every age group, as evidenced
535 both by the singing for Sunday services and by the dancing

562 region hold jobs outside the home (see U. S. Census Bureau
463 figures, 1973), the major jobs held by them have been teacher or nurse on the professional level and domestic servant or farm laborer at the non-skilled level. Up until the past decade or two, segregation practices kept black women out of most factory jobs and clerical positions. Figures from the
[197] 1970 census show that now two of the top five jobs held by black women in rural South Carolina are at the professional level and require use of a standard variety of English daily.
[465] Because salary levels for black women are so low (less than half the median salary for black men in the region), and because almost all of them work at some point in their lives, the incentive to prepare for the higher-paying professional jobs available to them is great. Some anecdotal evidence
562 indicates the strength of this incentive for island young
• 873 people. In one older family, the women had attended college
463 for four generations; men were skilled construction workers
464 with no college education. One man in this family had financed the college educations of two sisters, working as a skilled craftsman himself. When questioned about why no young men from the island attended college, one young man replied that it made no sense unless he were to study for something "big," like a doctor; laying brick he could make more money than a woman teaching school could make. Occu-
464 pational choices for black men who remain in rural South
562 Carolina are limited chiefly to jobs which require little or
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